587 a joint household. Children always stayed
595 with their mothers.

There were no mother-in-law or father-in-law tabus. If a man liked the wife of his son, he would treat her as he would his
606 own daughter. "He would sit near her and tell her stories." Similarly a woman and her son-in-law were like mother and son. If the son-in-law or daughter-in-law was lazy, the mother-in-law (but never the father-in-law) might beat him, or her. Unless there was some untoward personality difficulty, young married people got on perfectly well with the parents of their spouses.

592 Each family in a mat lodge would have its own food supply and fire. Women might
264 share a single fireplace, but unrelated families ordinarily ate by themselves. Food was served on tule mats spread directly on the floor."

561 Women never got power for housekeeping,
778 for every woman was supposed to be proficient at such tasks.

NOTES ON SEX LIFE

581 Chastity in a girl was valued, so that larger gifts would be given for girls with
●831 the reputation for it, and they were more likely to have influential suitors. But it was by no means demanded (compare Suicide below). Chastity was more important than ability to work, but no man wanted to marry a lazy girl.

A general statement by Johnnie seems valid. A good girl is called c'ámamtō'laˣ. This is the sort that has no contact of even the mildest sort before marriage. She leaves the house only early in the morning and late at night. She would be told the virtues of chastity and hard work and would want to follow this advice. Her people make her resist advances from the first man who may come, waiting for a famous man who would surely come even from a great distance for such a girl. Such make very good wives. They always stay with their mothers, always within sight, and always obey their parents. Such girls are rare: one in a hundred. Nor were all the girls of a family always of this sort.

Another informant stated: Perhaps a Chelan chief would hear of such a girl and take his son with him to get her. Her father would depreciate her, saying, "She is lazy, no good, but I do not want to disappoint you." He would ask his daughter. She would reply, "It is up to you."

831 Theoretically girls were so hedged
836 about and guarded that there would seem to have been no place for the loose character.

Again Johnnie's statement: The name for

IV See also Social Organization.

such a one was wi'ówxina, literally (?) "she don't know when to stop," or "free to everybody." These girls never learned to be good. There were never many of them. They never worked but were supported by their own people, even though these did not like them. If a girl was always bad, going with many men, she would not have a chance to marry well. In fact, girls who had many illegitimate children would never marry. If a father found he could not halt her and tired of the disgrace, he marched her out to the woods and shot her with arrows, leaving her without burial. Not every boy would have dealings with such loose girls. The sons of "nice" people would be "nice." But every boy and girl had a certain amount of intercourse before marriage.

Illegitimate births occured, and the shame of them was lived down. A girl who had already had a baby married, and brought up the child with her later children. There was no way of forcing the man involved to marry the girl, as there was no use of a divination mechanism to determine his identity, and if accused he had only to deny the allegation. He might, however, have married the girl of his own volition.

However, at the time of the occurrence it was considered rather shameful, and was so felt by the girl involved. Therefore girls who became pregnant as a result of an illicit affair attempted to produce abortion by violent pressure, as by falling on their abdomens across a log. If this failed they were said sometimes to kill the child if the fact of the birth could be kept sufficiently secret.

There was also a magical contraceptive brought by a woman of an unidentified Puget Sound tribe. She would arrive in the Wenatchi country every summer in the days of Mary Carden's mother's girlhood. She instructed the women to eat the leaves of a bush that grew far up in the mountains. (The bush is two and a half feet tall; its dark green, shiny leaves are small and pointed, and in general shaped like those of a tobacco called sqwūlī'ɛ.) This plant was said to grow in two forms; one, which blossomed, was male, the non-blossoming variety female. Women who did not want to have children would eat these leaves after menstruation for a year. This assured permanent barrenness, but its effect, or barrenness from any other cause, might be counteracted by eating the leaves of the female or non-blossoming plant. The point of the leaf was opened with a sharpened twig; it was then blown full of air and swallowed. If the leaf could be blown up without bursting, the woman would conceive. For example, Mary's sister was married many years, but had no children. A year after taking this cure she had a child and later two more. Some women who were barren always burst the leaves when they were blown up. After Southern Okanagon women learned which bush was used, they would get the leaves themselves, asking the bush for help while picking them. In the days

5: Teit E-5 (1904-09) 1930 Southeast Salish
Coeur d'Alene

If she refused her husband's brother, who was obliged to marry and sustain her, his responsibilities ceased, and she was no longer considered part of her late husband's family. She had to leave, and could marry whom she chose. Her children were taken by her husband's brother or his relatives. Infants remained with the mother until old enough not to need her. Then she had to relinquish the child to its father's family.

Separation between husband and wife was uncommon. Elopements occasionally occurred. In this case the husband had the right to kill his wife and her paramour.

Women lived apart from their husbands during menstruation, and appear to have been at these times under restrictions similar to those obtaining among the Thompson.[307]

MOTHER-IN-LAW TABOO.—It seems that formerly there was a strict taboo forbidding a man to speak to his mother-in-law; also in many families women did not speak to their fathers-in-law. These customs are said to have been in vogue long before the tribe commenced to go to the plains, and were not adopted from any eastern tribes. The restrictions regarding speaking obscene conversation before relatives were similar to those of the Arapaho.

BURIAL.—The Coeur d'Alêne disposed of their dead by burial in the earth or in rock slides. Corpses were never cremated or deposited on scaffolds or in trees. People were buried in the nearest suitable place. Only rarely did people bring the body from a distance and bury it beside relatives' graves or in family or communal burial grounds. Only bodies of chiefs or prominent men were sometimes thus treated. An instance of this was that of a great hunter called *Cxlcxltcô'ls*, belonging to Mission. He was accustomed to hunt far to the southeast of St. Joe River, in the Clearwater country, at the extreme end of the Coeur d'Alêne hunting grounds. He died in these distant mountains after 10 days' illness. He was a tall, heavy man, and the people tried to carry his body home through the long stretch of rough mountainous country. Horse after horse gave out, and at last they had to bury him in the mountains. Bodies of warriors who died on distant expeditions or in enemy country were not burned, as was often done by the Thompson and Shuswap. The body was buried in some hidden place, or under the camp fire of the lodge in which the man had lived. A fire was built over it to destroy the signs of burial. The camp was then struck; and many people and horses passed over the grave, treading the ashes of the fire as well as those of other fires in the camp. This rendered it impossible for any enemy to detect the burial. Burial under the camp fire rendered it much less likely that the body would be discovered and dug up by wolves. Sometimes a person was buried and a fire built over the grave.

[307] *a*, pp. 326–327.

7:Teit E-5 (1904-1909) 1930 NR19 Southeast Salish NR19
Kalispel
Spokan

bound by very strong ties of association with the Pend d'Oreilles and Kutenai. Sub-chief *Arli'*, with 25 lodges, and "Small Chief" Adolphe, agreed to go on the reserve. It seems that these people were very friendly to the Pend d'Oreilles. They may have been more closely related to them by intermarriage than other Flathead, or they may have been descendants of the Flathead who formerly lived next to the Pend d'Oreilles. "Small Chief" Ambrose and Chief Charlos (or Carlos) refused at first to go on the reserve, saying that if they had to share a reserve with other tribes they preferred to go with the Shoshoni. These chiefs and their people probably represented the element of the Flathead tribe long associated with the Shoshoni, and they may have been descendants of the Flathead formerly located next to the Shoshoni in the region of Big Hole Valley. When the treaty was made, the head chief and a majority of the tribe favored going with the Shoshoni rather than with any other people, if a reservation could not be obtained for themselves alone. In later years Kalispel and Spokan were allowed rights on the reserve, along with the Flathead, Pend d'Oreilles, and Kutenai. 177

Mental and Physical Traits of Tribes.—The Flathead are of medium stature, well built, and good-looking. The ancient Flathead were noted for courtesy, affability, hospitality, liberality, kindness, honesty, truthfulness, and courage. Lewdness of women is said to have been rare. The Pend d'Oreilles, Kalispel, and Spokan are said to have partaken to a considerable degree of the same characteristics of temperament and physique as the Flathead. In later days there was much less chastity among the women of the last-named tribes. Some of the Shahaptian people considered the Spokan to be of a rather roving disposition, fond of trading, sports, and dancing, bold, and rather revengeful. Some tribes lower down the Columbia considered them as raiders and robbers. The Hangman's Creek Spokan were more serious, reserved, and quieter than the others. The Salish-*Tunā'xe* were fond of trading, warlike, courageous, and sagacious; the *Sæmē'use*, easy-going, careless, unwarlike, less prudent than their neighbors, and sometimes apt to talk and act foolishly. The Coeur d'Alêne were proud, cruel, and of a rather reserved, determined disposition. The Kalispel considered them too cautious and not very bold. The Thompson were thought to be wild and treacherous; the Kutenai, easy-going and not very warlike, rather reserved and cautious, honest, and sincere. The Shoshoni were considered good horsemen, and of a more roving disposition than the Flathead. 181 [171]* [831] [178] [171]* 000

All the northern tribes and bands resembled the Flathead in physique and height, and many of the men were tall. The Shoshoni to the south are said to have been small people. The Lemhi, Shoshoni, and Bannock men were of about the same size as the Flathead, or possibly a little larger. The Omaha were big, stout, fleshy people.